The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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EVERY CLOUD'S LINING

HAS THE average American community profited by the depression? The question cannot, of course, be put to the individual citizen. He has lost plenty, and everybody knows it. But there is reason to believe that the normal town—which is obviously not a metropolis but a rather smallish place—may be considered better off in 1935 than it was in 1929. To begin with, there has been a marked change of attitude. In the gorgeous boom days, all compasses pointed to gay Broadway. There was apparently no limit to a great many things. At present, the citizen's heart is immensely quieter. The horizon is closer but apparently not so confining after all.

To continue. Government spending has provided communal luxuries and conveniences unimaginable before. On the hot days of this summer, people of countless towns will enjoy brand-new swimming-pools, fortified against germs and relatively appeasing to eye and skin. Parks have been embellished; trees have been planted or trimmed. In hundreds of different ways, the good money of Uncle Sam is now memorialized in stone and shrubbery, roads and bridle-paths. Old landmarks have been unearthed again, and half-forgotten beauty spots are being dressed up anew. One has to imagine this activity as a force operative throughout the nation in order to understand the really astonishing effort which has been made to provide employment and socialize leisure.

Moreover, dollars and cents have flowed into the pockets of numberless persons either to mitigate suffering or to foot some real or imagined bill. Human nature has found the resources of the state easy and pleasant to tap. To visualize the significance of the relief and pension lists, one must not think in general terms. One must know—as the dweller in a smaller community does know—just who is receiving help and why.

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It is with some astonishment that one wanders back into a well-remembered town and finds that many an old human problem has been solved. The kids who came to school without shoes because father was too successfully an amateur fisherman are now arrayed in official duds, to the great relief of teacher and their fellow urchins. And old Silas and Jonathan, whose days were just so many periods of exercise in indigent idleness, now dwell in frugal comfort and bless the horn from which their plenty flows.

The wonder of all wonders is, however, the farmer. A mere few years ago, he dwelt on acres he had purchased at far too high a price, under the delusion that wartime markets for commodities would endure forever. It was a drab outlook, and all you could do with rural gloom was blast off a chip of it here and there with the nearest thing to psychological TNT. Today government financing has pared down the mortgages and the interest. Land—productive land—is now the safest investment in the country, and more and more people know it. You can't blight crops with inflation; and only mother nature can water the kind of stock that flourishes in the countryside. Even there the beneficence of the new time does not stop. Regularly the checks distributed to owners of farm acres which have been taken out of cultivation are entered into the credit side of the ledger. There is nothing picayune about those checks, either. We do not do things in a small way. And so the farmer who comes to town is a changed man. The magic of a great government decision has worked beneficently, in so far as he is concerned.

Like it or not, the marks of the New Deal are everywhere. What has been tried and done by the federal government, in cooperation with other agencies, during this depression constitutes an effort which would astonish us more if we were not so close to the scene. And possibly it is the refurbishing, to some extent the reconstruction, of the American community which is the genuinely extraordinary part of the whole achievement. Of necessity this work cannot go on indefinitely. The bill for services rendered is steep, exacting a toll not merely in levies of every kind but also in greatly increased living costs. And no program of socialization can endure when the price to the individual becomes unbearably great. One must be content to look upon what has been and is being done as an emergency action.

Even so, an important revolution in the general outlook has taken place. Every American community has come to realize that in future poverty can no longer be a "private matter," that old age must not be abandoned to penniless misery, and that employment is a human as well as an economic function. If we as a people are agreed concerning anything, that is it. The definite opposition to "government interference" which is now stirring everywhere, in cities as well as in the country, stops far short of anti-social intent. The conscience of the community has been stirred. Citizens may not like the bureaucrat, they may sniff at some of the laws and policies which have been enacted, they may resent government extravagance. But any political organization which proceeds to assume that the new experience has not left a deep impression is doomed to get a rude awakening. It was a shrewd old country editor who wrote the other day: "The American people have grown used to seeing things in panorama. You cannot again focus their attention on a single point, even if that point be their own pocketbooks." A correct estimate of the past few years must not be confined to methods and devices, not a few of which have failed. Our whole social outlook has changed. To that fact the community bears indestructible testimony.

Week by Week

ITS WORST industrial conflicts temporarily allayed, the nation turned refreshed to the Washington scene. There President Roosevelt emerged with a "soak the rich" idea of his own, which so fascinated Senator Huey Long that he proclaimed a desire to quit politics as soon as the White House campaign against plutocray had proved victorious. Other senators and party leaders were less jubilant. They did not quite know whether the object was to keep the Democratic fold intact, or whether Congress would be expected to impose higher income and corporation taxes during the present session. After an official conference, it was announced that immediate action was desired, to offset popular complaints that the burden of supporting the government was falling too heavily on the masses by reason of sales and nuisance taxes. More spectacular was Mr. Roosevelt's plea for a constitutional amendment forbidding the states to issue tax-exempt securities. It is not easy to believe that such an amendment could be ratified, in view of the many difficulties attendant upon state financing; but none of the other proposed measures is revolutionary, all having long been familiar topics of conversation among progressives. One may doubt, however, whether legislation so likely to affect the flow of capital funds into business enterprise ought to be rushed through Congress at the present critical time. This query is popular on Capitol Hill these days, and has affected other kinds of "must legislation." There is a deep feeling that matters of such importance should be given long and full consideration.

The Trend of Events

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MORE important possibly are the circumstances under which Mr. Roosevelt's plea was made. That previous years of prosperity should have brought with them vigorous action against the centralization of vast wealth in a few irresponsible hands is the tritest of truths; and it is shocking to reflect that popular support for any such action could not be obtained. But to assert now that the United States can hew its way toward social security by lopping off the branches of a few tall financial trees is to tell the people what they may wish to hear but what is by no manner of means a fact. Taxation is not an instrument of social reform. It is a means of defraying the cost of government, which cost can be soundly controlled only when the electorate is under no illusion about the fact that each and every citizen pays. That the burden should be graduated according to ability goes without saying; but the load must remain a public load, and consciously so, if extravagance and inefficiency are to be avoided. Otherwise we shall find, after the few great accumulations have been collected and expended, that the demand for government funds will continue though the sole remaining source of revenue is the average man's pocket. It is impossible to feel that Mr. Roosevelt's remarks have made all this as clear as is desirable.

MEXICO'S wildest men are clearly out of the picture for the time being. Almost all the notorious haters of religion, whose names have rippled through the press of late, are standing around with their hands in their pockets. So much has been achieved; and Catholic correspondents from south of the Rio Grande are guardedly jubilant. Few of the shrewdest expect, however, that Calles's domination of the National Revolutionary party can be permanently thrown off without serious trouble. There is talk of revolution, though there is also a feeling that revolution would be hopeless and therefore impossible. We shall all of us pray for lasting social and religious peace in Mexico—and pray, therefore, that the favorable news of the present will be followed by still more heartening dispatches. But this is the time to assert again that the end of conflict is not enough. If the Church is granted another respite, every effort must be made to cement the spiritual bonds which associate Catholics in Mexico and the United States. Spiritual, intellectual and caritative energy must be displayed as soon as there is a chance, and unrelentingly maintained afterward. If not, then we shall soon have news of another disturbance and of fresh persecution; and the fault will be as much in us as in our stars. One need is clearly for a permanent committee for Catholic Mexican affairs.

The Mexican Scene

PASSAGE by the Senate of the Bankhead bill for aid to tenant farmers, or share-croppers, is another milestone along the way of practical interpretation of the clearly stated general philosophy of the present administration on taking office with the greatest popular vote of confidence in the history of the country. That philosophy was to help the lowly privates in the ranks of the nation foremost; that on their well-being and prosperity depended the well-being and security of everyone. Other milestones in the prodigious efforts that have been made along these lines may loom larger, but, according to an overwhelming weight of evidence presented by first-hand observers, none could have been more desperately needed than aid to the landless dwellers on the land. Senator Bankhead of Alabama, sponsor of the measure, and his able seconder, Senator Robinson of Arkansas, are sensible men who come from areas typical of those which will be most affected by the bill. The $1,000,000,000 bond issue to be floated by the government is to be loaned to share-croppers at interest rates not to exceed 3½ percent, and, the bill says, "Any individual farm shall be of such size and so stocked and equipped as to reasonably indicate returns which will permit the occupants to pay any obligations incurred for the purchase and to maintain a decent standard of living." All of this is easier planned than done, of course; but other countries have done it, notably Denmark and Holland, with less in the way of natural resources and more in pressure of population on land. In the end, however, the character, the integrity of purpose and limitation of greed of the persons directly involved will determine whether the effort will lead to a brightening of a corner at present dark, or to waste and confusion.

Farmer Freedmen

THE REPORT of the Governor's commission on the achievements and shortcomings of home relief in New York City will be read with mixed feelings. On the constructive side, the taxpaying and neighborly citizen is reminded that, by this agency, needy families have been kept together and a good city health record has been maintained; and he takes heart also from the commission's conclusion that graft and political pressure are rare in the organization, and that the evidence available shows no extensive fraud among those on relief rolls. But other, graver notes are struck. The commission finds a good deal of inefficiency, though it is careful to say that in the circumstances mistakes are inevitable, and "the wonder is . . . that so much that is desirable has been accomplished." Analyzed in detail in the report's many technical recommendations of redefinition, reform and

New York's Home Relief

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clearer realignment with the various interlocking agencies of city and state, this inefficiency is traced mainly to loose organization and division of authority. It is a very serious matter, both in its effects and its ultimate cause. Among its effects are the uneven personnel of the investigating staff, the infringement on their time and energy by elaborate clerical work, the unsatisfactory and crowded precinct quarters, in which applicants for relief must be questioned publicly, conflicting orders, and so on. Its ultimate cause is seen to be the home relief administration's character of emergency and "improvisation." In the commission's view—and no one, it is to be presumed, seriously questions it—the problem of home relief is deep-rooted and likely to remain for so many years that an amendment to the city charter is necessary, recognizing this truth and empowering a reorganization of the relief agency on that basis. The analysis of the effects of the depression on home life is overpoweringly convincing. It cannot be called cheerful reading; but at least there is solid encouragement in the lucidity of the whole analysis, the constructive nature of the recommendations, and the humanity of spirit which speaks throughout.

Anti-Catholic Feeling

GOOD old days of Guy Fawkes and Popish plots are vividly brought to mind by news from Scotland, indicating that Catholics participating in the Edinburgh Eucharistic Congress were beset by many thousands of Protestant hecklers shouting, "Down with the Pope!" and other choice remarks of ancient vintage. The rioting is said to have been more serious than anything witnessed in the Scottish city for generations. It seems incredible that history could come so violently to life—that the mood of John Knox could have its resuscitation in a throng of hearts almost midway in the twentieth century. Apparently even the efforts of temperate Protestant groups to quiet the mob were of little avail. The incident is noteworthy in its own right, but grows more impressive when correlated with so much else that is happening throughout the world. Recently a Dutch politician, converted to the Catholic faith, declared that if he had become a Buddhist, a Mohammedan or an atheist, no one would have paid the slightest attention; but when he joined the Church of Rome, his ancient political allegiances abruptly terminated. There is now practically no country in the world, save Ireland (and even it is changing), where a public official is not adjudged "safer" for being aught else but a devoted Catholic. In Austria, for example, Dr. Dolfuss's fidelty has not yet been pardoned by very many—including, be it noted, foreign newspaper correspondents (e. g., the New York *Times*).

WHAT is at the bottom of it all? We may be wrong, but we surmise that the essential point is that the Church works tirelessly for its own ends, and in doing so considers the nation as from some points of view secondary in importance. The Catholic mission is to every earnest possessor of the Faith the primary object in human life: the sanctification of the individual, and through that the civilization and reconstruction of society, is to be achieved only through corporate union in the imitation of Christ. Outsiders, however, see only the external means used to carry on that mission. They notice the zeal expended in defending the rights of the Church, the acquisition and development of property, the public acts of leaders who expound and represent the "public opinion" of the Catholic group. All this is something in which they have no share, and often they have a feeling that the energy displayed is somehow directed against them. During times of stress, when other religious moods stir in the great mass of non-Catholics, the sense of cleavage with Rome is heightened. The Church going about its business so calmly and faithfully appears to be "alien" and "dangerous." For all this we must be prepared. Diplomacy and tactfulness can do much. But essentially the remedy can only be full exposition of the meaning of the Church.

The Compleatest Angler

FISHING is as good an indicator as any to prove how ineluctable are the differences in human taste. The first division, of course, is the simple one between non-fishers and fishers: those to whom pike or trout are merely something eaten before the roast, and those others to whom they are a bright goal, an occasion, an eternal challenge. No understanding will bridge this gulf; and yet it is hardly greater than that between those, devoted anglers though they be, who earnestly whip the streams, brood in boats offshore or comb with flicking fly the oncoming tides, and those mightier sons of old Isaak who dare the raging giants of the deep far out from shore. There are great and terrible fish—the barracuda, the swordfish, the marlin, the shark—to capture which is almost like taking a lion in a net. One such epical struggle was recently recorded off the Jersey coast—a three-hour battle which resulted, incredibly, in the capture of a thousand-pound man-eating shark: a record, it is said, for rod and reel in any waters. Probably the young angler who made this haul is the envy of all his doughty brothers who yearn for the feel of live dynamite at the end of a line. But are not the more bucolic sportsmen wiser, perhaps? Is it really a happy fate to be so successful as this? To have, almost literally, drawn out Leviathan by a hook? For a man driven to catch larger and larger fish, what now remains?

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THE NEGRO APOSTOLATE

By JOHN LaFARGE

Economic and industrial change have greatly affected the status of the Negro. What of his spiritual attitude? Writing from the point of view of the Catholic mission Father LaFarge says: "Even now it may be too late to achieve results that could have been accomplished twenty-five years ago. But if another ten, another five, years of inaction and neglect ensue, we may find that the Negro will have passed foreover from our spiritual ken." What can be done is discussed in the light of the author's wide experience.—The Editors.

WHY, IT may well be asked, does not the work for the Negro make greater progress? It is true that there are many conversions of colored non-Catholics to the Catholic Church, but the progress of the work is small in proportion to the immense field that is white for the harvest. Vast numbers of Negroes have never even heard of the Catholic Church! Other vast numbers who may have heard of the Church are yet under the impression that Catholicism is something utterly strange and foreign to them and to their interests; that the Catholic Church has no interest in them or in their race, and that they are not wanted in the Catholic Church. And so, despite their profound dissatisfaction with their present spiritual condition, they dismiss the very thought of Catholicism as something vain and impractical.

Last year the colored people showed their interest in religion by purchasing more Bibles than at any time for twenty-five years. But will that interest continue? A minority among them, but a rapidly increasing minority, is growing in wealth, education and political influence. None of these developments of themselves are a guarantee of continued interest in religion. Conversions among the educated Negro groups are still comparatively few. In Negro higher institutions of learning, the foundations of religion are already being questioned, and Negro youth is forced to choose among conflicting systems of belief and unbelief. Howard University, in Washington, D. C., is at present under fire on this score.

At the same time, our country is faced with the tragedy of an immense landless, homeless, hopeless Negro proletariat. Says an eminent sociologist (Charles S. Johnson, in the *American Journal of Sociology,* May, 1935):

> With the increase in cotton-growing countries throughout the world and the loss of cotton export markets, it has now become evident that the old cotton area of the Southeast, where the bulk of the Negroes live, will perhaps never regain its old position.

Recovery measures so far have left "virtually untouched the large tenant population, of which the Negroes constituted 55 percent." Relief loads of Negroes in our Northern cities far exceed their ratio to the total population. In New York the percentages are respectively 4.7 and 13.3. Communists have skilfully linked their own interests and destructive philosophy with the lot of the Negro proletariat. This new appearance in the field is an added warning lest we let the hour pass that God's Providence appears to have sounded for the conversion of the colored race. God's hours pass, and do not always recur. Even now it may be too late to achieve results that could have been accomplished twenty-five years ago. But if another ten, another five, years of inaction and neglect ensue, we may find that the Negro will have passed forever from our spiritual ken.

Where the work for the Negroes does exist, in the South or in the North, its material demands are modest. It does not call for unusual outlays, immense sums of money. Were all existing Catholic works for the Negro to be adequately supported they would make but a small impression on the total budget for church work, parochial, educational and missionary, in the United States. Vast distances do not have to be traveled, intricate languages do not have to be acquired nor tribal customs learned, to aid the Negro, nor is it necessary to deal with a complicated governmental set-up as in the case of the Indians. The Negroes are everywhere, so to speak, and easily accessible.

Nor are the colored people themselves an obstacle to the progress of the Negro apostolate. Despite many prejudices and misunderstandings, the majority of colored people are as yet inclined to be favorably disposed to the Church, and even the most antagonistic will generally give to things Catholic at least a respectful hearing. What limited means they possess colored Catholics will gladly devote to the support of Catholic schools and parishes, and will even contribute where they obtain no personal advantage. The colored people, as a group, are charitable and self-sacrificing, and respond readily to the highest of motives. They are devoted to the poor, to the sick and to the orphans. They assist one another readily in distress, and are loyal and devoted to those whom they conceive to be their genuine friends. No, the difficulty is not with the colored people them-

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selves. Where, then, lies the obstacle to the growth of the Negro apostolate?

The real obstacle to the spiritual welfare of the Negro in the United States, in the opinion of most priests who have been long engaged in work among the colored people, is the attitude toward the Negro by the majority of our Catholic people. This attitude may be characterized by indifference rather than by anything else. Catholics as a rule are not hostile to the colored people, but they are indifferent. They are used to looking upon the Negro merely as an employee or as a stranger to their own lives and interests. But it is this total lack of concern which does the damage.

The colored people in this country, as those of us know who have in any way become familiar with their lot, suffer a considerable amount of discrimination on the score of their race. This discrimination affects their daily lives in countless fashions—learning, education, livelihood, health, civic rights, as well as in the practise of their religion. They naturally look to the Catholic Church, as the champion of justice, to stand up in their behalf, and to bring home to men's consciences the wrongness and the sinfulness of actions which deprive an innocent person of the opportunities for temporal life and liberty, those opportunities of spiritual advancement which are proper to every man in this country as a citizen and as a Catholic.

The Negro, moreover, expects from Catholics more than mere essentials of justice. He expects a warmth of charity as well. He sees how lavish the Church is in its charity to the poor, the afflicted and the outcast. He reflects upon the sublime charity of a Saint Francis Xavier or a Saint Peter Claver. He sees the tremendous sacrifices that Catholics make for hospitals and orphan asylums, for the most abandoned sinners, for the most desolate foreign missions. He sees her priests and Sisters go to the uttermost parts of the Church to bring the Gospel to all men. He sees the warmth and beauty of her services, the appeal of the liturgy and of the Sacred Heart of Jesus and Our Lady and all the saints.

Where, then, Negroes find Catholics indifferent to these practises that so deeply affect their very lives, they feel that there must be something wrong. Either the teachings of the Church are not to be accepted at their face value, or else they are not to be applied to the members of the colored race, and they fall back into the idea that the Catholic Church does not desire them. Such considerations keep numberless colored people from entering the Catholic Church who are otherwise drawn to it, or it discourages those who do belong to the Church in the practise of their religion.

Such an attitude, likewise, affects the life and work of those who actually engage in the apostolate for the Negroes: the missionaries who, as it were, are on the firing line. The priest or missionary engaged in work among the colored often feels himself isolated, looked upon askance by those who ought to venerate the nobility of his calling. Outwardly his work has little in it that will distinguish it from the ordinary routine of parish or school ministrations. Hence there is little that he can dramatize so as to stir men's hearts and fire their imaginations. If he tries to interest the public in his undertakings, the case is decided against him before he starts. He meets with a dead wall of apathy—in some cases of veiled contempt, occasionally of downright hostility. Hence it is that his own efforts languish, that only those persons care to venture any connection with the work for the Negroes who are exceptionally courageous in the matter of human respect. Hence it is that the spiritual care of the Negroes in this country presents a problem that is utterly unique; that is presented by no other form of work whatsoever. This problem is not caused by those for whom one works; it is not the problem of material, geographical, or other physical circumstances. It is simply the problem created by those who should offer, not a problem, but an enthusiastic encouragement and assistance, and arises from the deficient sense of justice and charity in the minds and hearts of the white majority: the fact that they do not apply their sense of justice and charity toward the Negro race, however just and charitable they may be to all other human beings.

As put by the Reverend Joseph Glenn, of the Society of St. Joseph, in the *Colored Harvest*, February-March, 1935:

> That any human being should feel unwanted and miserable in the unfriendly atmosphere of a church of Jesus Christ is a reflection on our present system of Catholic education.
>
> These conditions make the work of the priest engaged in Negro evangelization very difficult. It chills the ardor of the young convert; it is discussed in Negro circles, and then begins the work of disillusionment.
>
> These Negroes left the friendly atmosphere of their own Protestant church to embrace the Catholic faith.

What, then, is to be done? A mere explosion of feeling over this matter is not enough. It may relieve our own minds, but it will bring no lasting results. Are we to let things drift as hopeless, on the plea that indifference and prejudice can never be overcome? Were such pleas hearkened to, Christianity would never have converted the world, and our holy religion would cease to propagate itself. Chesterton, in one of his early essays, says that the real tailor is not the man who cuts his suit to fit the cloth. So the true statesman, says G. K. C., is not the man who fits his policy

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to suit conditions. He is the man who insists that the conditions be changed so as to suit his policy. We cannot cut our Catholicism to fit a shortage of justice and love. We must demand more justice and more love, we must go out to create the required surplus.

There are, in my opinion, two distinct apostolates with regard to the Negro. One we call the Negro apostolate in the proper sense of the word: direct organized work, religious and educational, for the colored people themselves. This is the front-line work in which these heroic men and women are engaged. The other work is not directed at the Negro, except incidentally as he may affect it: it is aimed directly and primarily at the majority of Catholic people of this country. Father Cornelius J. Ahern, of Newark, has invented the expressive term, "making the Catholics of this country colored-conscious." Conscious, that is to say, not in a mere physical sense, for we are all conscious of the physical proximity of the Negro. Nor conscious in a merely sentimental or humanitarian sense: as a matter to enthuse about or as a subject for patronizing benevolence. Nor conscious, again, as a mere vehicle for destructive anti-social propaganda. But conscious in a spiritual sense: conscious of the fact that we cannot leave the colored man out of our prayers nor out of any of our common obligations.

The aim of this interracial apostolate, in a word, is to make the Catholics of this country "lively" members of the Church—to use the expression of Saint Thomas More—with regard to their fellow men, particularly with regard to the Negro. If they are such lively or living members, they will regard the Negro as a human being, with all that that term connotes in personal dignity, ethical responsibility, and spiritual destiny. They cannot leave out of their ken the eminently human matter of interracial justice. Once the white Catholics of the United States have thoroughly acquired the view of the Negro as a human being like themselves, with the same duties, needs and responsibilities that they themselves possess, the door will be open to the conversion of the great body of the Negro race to the Catholic faith. It will be the solution of the most trying problems that now confront the organized work for the Negroes.

LOW-RENT HOUSING

By JEROME GASPARD

THOSE who lack food for speculation might provide themselves a banquet by figuring out what the shape of the country would be today had private industry gone in for building houses with the same zest it went in for building automobiles. It certainly has made a success of the car business. One can get himself a very fine chariot indeed for the meagre sum of $600. But just try to buy a house for that, even a used house.

Whatever private industry thinks about this state of affairs at the present time, it is pretty certain that it is going to have to think about it in the future. For low-cost housing is one of the items in the New Deal. The government thinks that people have to live in houses, rather than on the streets, if social security is to come about.

What are the facts in the case? Do we need more houses? No, we have plenty as it is. The Real Property Inventory of sixty-two cities reveals the fact that the number of vacancies is approximately the same as the number of houses in which families have doubled up. All one needs to do, then, is to fill up the vacant houses.

But what kind of houses are there? Three percent of them, say the enumerators of the Inventory, are not fit to live in. Another 15 percent to 20 percent of them need structural repairs. The rest of them are not going to fall down this week, but it would probably be a good idea if they would. At least it would be a good thing for that mythical standard of living we talk about in this country. In millions of them the plumbing is bad, the heating hopeless, or else their inhabitants read their evening papers with the aid of kerosene lamps or some other form of prehistoric lighting. As for electric refrigerators, they exist mainly in the minds of European peasants who think of America as the promised land.

Marie Antoinette would say, "If their houses aren't good enough, let them build new ones." But Marie Antoinette should look at the index of building costs and then at the index of rents. Taking 1926 as 100, building costs have declined to 89. The Department of Labor rent index, on the other hand, has gone down to 64.4. As a result, it has become bad business to build houses to rent. And, as we all know, if private enterprise is unable to realize a profit on a project, it chucks the project out the window.

Indeed, private business is at a loss to persuade people to build houses for themselves to live in. This is not so astonishing because, while the national income was sliding down to half of what it was in 1929, building costs have condescended to decline only by 10 percent. Thus, after buying

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their bread and butter, ordinary persons find they have very little to spend on such inedible things as houses. With costs so high the most they can hope to do is repair the old kitchen sink now and then. The result of this is that persons who would ordinarily be employed in building houses are among the 10,000,000 who are twiddling their thumbs.

Now, the government stepped in and saved the banking situation, because the great number of bank failures threatened social security. But why should it concern itself with the housing situation? What is there between the government and bad houses? Quite a good deal. The government has already concerned itself with fire, police and health protection. But bad houses, especially in the slums, are fire hazards; they breed crime; they spread tuberculosis and a lot of other undesirable things. This is so obviously true on the surface of things that one hardly needs to read all the sociological studies on the subject before admitting its truth. It costs money to clear slums, but it costs it only once. And the costs of fire and police and health protection in slum areas go on and on and on. It is just as economical to spend $10 all at once as it is to spend $2 a year for five years. From this point of view it is definitely economical for the government to clear the slums, and it is pretty definitely certain that the government will have to help in clearing them.

The problem of building low-rent houses is quite another thing. Should the government set the machinery in motion to build 1,000,000 new houses? Many persons who applaud slum clearance as a government project would hiss low-cost housing off the stage. That, they would say, is a field for private industry. But private industry has failed in that field ignobly. In this respect private industry is as old-fashioned as the gold teeth grandfather used to sport. To compare the housing industry to the automobile industry, for example, is to compare a mole hill to a mountain. It has been asleep at the switch more soundly than the railroad industry. It would profit by a good jolt much more than the railroads have.

Would government competition give it the needed jolt, and, if so, how much would the jolting cost? The history of the English experiment is enlightening on this point. The English went into the business in 1919. Their plan was to subsidize low-cost housing. Under the first act they built about 175,000 houses, on which they lost the round sum of $6,000 a piece. The English have no sense of humor, so they kept on doing it. They refused to withdraw the subsidies. They were successful. At any rate they got the houses built—1,150,000 of them with the aid of subsidies. By 1930, they got so they were losing a mere $1,500 per house. But their experiment will have cost them, when they get all the bills paid, about $1,750,000,000. Still, they got the houses built. One thing about the British, since the Revolutionary War, anyhow—they don't give up as quickly as they used to.

The point about the English experiment is not the amount of money it cost, but the fact that it gave private enterprise a very healthful jolt and made it lower building costs. When the government stopped its program, private business staged a wonderful comeback. During the period of government subsidization, unassisted private business built only 60,000 houses per year. Since the government waked it up and then stepped out of the field of action, private industry puts up houses at the rate of 210,000 per year. The English government still regards slum clearance as part of its own bailiwick. Other building of low-rent houses, however, is going merrily on merely with its blessing.

Ritual of the Golden Rose

(For the Shrine of Our Lady of Lourdes)

She who came to Bernadette
Wore golden roses on her feet:
Then sing, all Christian men, each voice
Uplift in golden praise, rejoice
To hymn the flower made so sweet.

Here pressed the weight that bore the Blood
To make us wretched sinners good:
Oh, Christian men, now kneel, now bend
Near to this earth that nearness lend
The sanctity of where she stood.

The water in the fountain played
Exultant at the words she said:
Come—fonts of heaven here are poured
As from the lance-wound of Our Lord—
And with this water bless your head.

This rock has echoed with her word,
This grotto here her voice has heard:
Oh, press your lips against the stone
That such exceeding grace has known,
And kiss the dust her breath has stirred.

The shepherds on the Bethlehem hill,
The shepherd maid in Lourdes are still
The seers and the watchers: keep
Each heart as lowly as their sheep,
A bellwether to ring their will.

Shed rose of gold for Bernadette,
Lift perfume of an *Ave* yet
Again, again above the fall
Of water pure and musical—
Lo, where she comes, Immaculate!

SARAH WINGATE TAYLOR.

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REVALUING SHERIDAN

By PADRAIC COLUM

IN THE middle of the seventeenth century an Irish Catholic priest changed his religion and became a Protestant rector: with him one branch of the O'Seridan family broke the tie with the penalized Catholic faith and the outlawed Celtic race: he became the father of sons two of whom were bishops and one a general. This abjuring priest was not an obscure person: Denis Sheridan was a man of sufficiently scholarly attainment to have helped Bishop Bedel with his translation of the Bible into Irish. As a Protestant rector, influential and outstanding, he was able to give protection to other relatives who, conforming, brought into Anglicanism a notably alien spirit. A descendant of one of these relatives died less than a hundred years after the family's 'version: he was the friend whom Jonathan Swift wrote down as "a punster, a fiddler, a quibbler, and a wit"; and in a little over a hundred the grandson of Swift's follower was born in Dublin—Richard Brinsley Sheridan.

It is worth noting these ancient affiliations. The Sheridans were not, as other Irish septs were, a pretty numerous kindred occupying a fairly wide terrain: their locale was in one county, Cavan, and in a narrow terrain; compared with family that neighbored them and whose chiefs were actual rulers, O'Reillies and MacBradys, the O'Seridans appear as an enlarged family rather than a clan. The family history reveals how persistent certain characteristics were; amongst people of the name who are not conspicuous I have often discovered surprising physical and temperamental resemblances. Genealogically Philip Sheridan must have been very distant from Richard Brinsley Sheridan: he was from a Catholic and peasant family. And yet between the cavalry-leader rallying the defeated Federals in the Shenandoah Valley and beating the victorious Confederates off the field, and the orator pressing against Warran Hastings the case of the Indian Princesses and bringing into debate (the description is Lord Brougham's) "a fierce, dauntless spirit of attack," there is an inner likeness.

Primarily a Celtic family who occasionally married English wives, and whose intellectual formation remained Catholic in spite of their conformity to Anglicanism, the Sheridans contrast with such an Irish family as the Goldsmiths who were primarily English, who occasionally married into families of Celtic stock, and whose intellectual formation was Anglican with certain Catholic influences. About the Sheridans there is something unsettled and misplaced; they have the mark of the dispossessed Irish Catholic.

Oliver Goldsmith and Richard Brinsley Sheridan come together in the theatre; a generation is between them, but "The Rivals" comes on the boards only two years after "She Stoops to Conquer." Sheridan was twenty-four when "The Rivals" went on; he was twenty-six when he produced "The School for Scandal," and was still under thirty when he produced "The Critic."

He became a parliamentarian. It has been said that the political history of his time would have remained the same had he never left the theatre; this implies that no measure of statesmanship was due to his parliamentary activity. Yet Richard Brinsley Sheridan had a statesman's insight. He could write to a political agent advising that the French government should not be permitted to make American independence a part of their treaty with England.

> Were I the minister, I would give France an island or two to choose, if it would expose her selfishness, sooner than let her gain the esteem of the Americans by claiming anything essential for them in apparent preference to her own interest and ambition.

A man who could write this was not a political outsider. He drafted a pamphlet on "Absentee Landlords from Ireland," recommending what would have mitigated a serious evil—a penalty on absenteeism. He was for measures the delay of which caused much harm—Catholic emancipation and Irish autonomy: he did not make a strong stand for either, it has to be said, but he was for them.

As a parliamentarian he had a public success equal to his success as the dramatist of "The School for Scandal"—the speech about the Princesses in the trial of Warren Hastings. Burke said of it, "This is the true style, neither prose nor poetry but better than either"—a foolish criticism of a piece of oratory. "Eloquence," Hazlitt observed, "tries to persuade the will and convince the reason: poetry produces its effect by instantaneous sympathy." The two do not mix. And in order to persuade the will of others, will must be present—pressingly present—in the orator's statements: will can be felt in the statements of Burke and of Grattan. But in this particular oration of Sheridan's nothing is present excepted a conventional high-mindedness. A master of speech, however, declares himself, and a certain fervor livens his words. The orator was ten years older than the dramatist of "The School

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for Scandal": Sheridan was thirty-six when he gave this striking performance in the Hall of Westminster. For the rest of his life, for thirty years more, he was a man with his brilliant achievements behind him: he produced no play to go beside "The Rivals" or "The School for Scandal," or even "The Critic"; no oration to go beside the speech in the trial of Warren Hastings.

Sheridan was first of all an opportunist. An opportunist is one who avails himself of occasions, who has no passion for something outside himself, who has no aim that draws him away from the occasion. The great opportunist is one who can instantly mobilize all his forces to deal with the occasion. A wit is an opportunist always. An orator is an opportunist. And there is about all excellent comedies a sense of exploit that marks them as the work of an opportunist. A military leader, especially a cavalry-leader in former wars, had to be an opportunist. When Philip Sheridan turned on the victorious but tardy Confederate commander he acted as a great opportunist: the action of this officer (he was noted for his wit, by the way) is like that of the orator seizing on the pathos of the Indian Princesses and using it against the supporters of Warren Hastings.

So far I have used the word in its better sense. But we know that a man with a strong sense of direction in his life will not be able to avail himself of occasions readily; we know that the integral man will not be an opportunist. Richard Brinsley Sheridan was purely an opportunist; he was not integrated around any aim or passion. He could make triumphant use of his phenomenal powers of this or that occasion. The danger of being an opportunist is that as one's quickness and responsiveness diminish, the ability to avail oneself of occasions diminishes likewise. The true opportunist is able to deal less and less with opportunities. Then the easier and less worthy occasions are the ones he comes to look for. And so we have the writer of "The Rivals" and "The School for Scandal," the debater with the "fierce and dauntless spirit of attack," making his friendship with the Prince of Wales his sole opportunity, and his sole occasion the convivial party at which, quickened and made responsive with wine, his wit and personality could dominate it.

Not the parliamentarian but the dramatist who ended his career before he was thirty has interest for us now. With his second play, "The School for Scandal," the modern drawing-room comedy begins—the comedy of Oscar Wilde and Henry Arthur Jones and Arthur Pinero. Sheridan patterned his upon Congreve's. But neither "The School for Scandal" nor the modern comedies that have come from it have inner likeness to such plays as "Love for Love" or "The Way of the World." Congreve's personae are men and women with purpose: the intrigue in which they are engaged takes up the whole of their being. Sheridan initiated the modern comedy by removing from the drawing-room these predatory, purposeful, assertive personages and endowing their substitutes with their sophistication.

Judged by the standard of "The Way of the World," the greatest of English social comedies, "The School for Scandal" is not a first-rate play. The suspense that we feel from the first speeches of Mirabell and Fainall does not come to us in the opening scene of "The School for Scandal"; all Congreve's characters are drawn into, all are absorbed by, the action of "The Way of the World," but most of Sheridan's have only a conventional relation to the action which is the winning of Maria by Charles Surface with the reconciliation of Sir Peter and Lady Teazle through the defeat of Joseph—Snake, Backbite, Mrs. Candour, are not absorbed by the action; neither, for that matter, is Lady Sneerwell. The current of dramatic interest moves swiftly and steadily in "The Way of the World," but in "The School for Scandal" it is neither strong nor steady. Only at the end of the third and the beginning of the fourth act have we any scenes of high comic interest—the scene in which Charles auctions the family portraits to his unrecognized uncle; the renowned screen-scene; the scene in which Joseph Surface so civilly gets out of doing anything for the supposed friend of the family. Fully one-half of the comedy is exposition leading up to these scenes, and another quarter is an epilog closing them. And if we are to keep Congreve in mind while speaking of Sheridan, we have to say that the men and women in "The School for Scandal" are, compared with the men and women in "The Way of the World," porcelain figures beside figures of bronze.

But if "The School for Scandal" is so loose in structure, so thin in content, as this criticism implies, how has it come to be placed with the great comedies in English? Mainly because the screen-scene is a superb theatrical invention while the scenes before and after are good enough to accompany it. And "The School for Scandal" has also the prestige of a classic—it is a classic because it is the first of the modern drawing-room plays.

Those who are impressed by sophistication are likely to put "The School for Scandal" before "The Rivals." But the earlier play, I consider, has about it much more of the freshness that makes a piece of writing perennial than "The School for Scandal" has. There is more Sheridan in "The Rivals" than in "The School for Scandal." I would mark the distinction by saying that while "The School for Scandal" is an English comedy written by an Irishman, "The Rivals" is an Irish comedy—an Irish comedy that no other

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Irish writer has equaled for invention, brilliancy of lines, richness of characterization. The leading character, Captain Absolute, is the type that a much later Irish dramatist was to name "a playboy"—a type that Irish literature is partial to. Another Irish element in "The Rivals" is its verbalism—the use of language itself as a comic element. I would distinguish the verbalism of "The Rivals" from the superb speech of the great Restoration comedies: as a vehicle of language Sheridan's play does not come near "The Way of the World"—there is in it nothing of that excellence of speech that is in Lady Wishfort's denunciation of her maid. Perhaps this great, free speech was obsolete when Sheridan wrote, perhaps it belonged to the seventeenth and did not survive into the late eighteenth century. What Sheridan displays is not a mastery of speech, but that quality which many Irish writers after him were to show—a virtuosity in speech. Everyone remembers Mrs. Malaprop. But Bob Acres's new fashion in oaths is another instance of the verbalism that has play in "The Rivals."

"The Rivals" misnames a comedy that has hardly anything to do with rivalry and exists as a study of "humors"—of those eccentricities by which the individual diverges from rational behavior: there is Captain Absolute with his delight in imposture, Sir Anthony with his hastiness and his rages, Lydia Languish with her vaporing romanticism, Faulkland with his moroseness always sapping his present content, Sir Lucius O'Trigger with his fixation on the field of honor, Bob Acres with his see-saw between poltroonery and spirit, Mrs. Malaprop with her unconfined range of language. The characters who do not show such derangement, such divergence from the rational, are purely theatrical types. The lines are rich in comedy and they correspond well with the "humor" that the speaker represents. There is Mrs. Malaprop's "nice derangement of epitaphs," there is Sir Lucius O'Trigger's "There will be a very pretty small-sword light, though it won't do for a long shot," there is Captain Absolute's "Thus, like garden trees, they seldom show fruit till time has robbed them of more specious blossom. Few, like Mrs. Malaprop and the orange-tree, are rich in both at once." Certain "humors" are so completely rendered in "The Rivals" that they can never be staged again. Mrs. Malaprop can have no successor. And neither can Sir Lucius O'Trigger. These two are not laughing-stocks; there is something of grandeur in them both. If Mrs. Malaprop were merely a misuser of language, any long acquaintance with her would be intolerable. But we recognize that in her dealing with language there is something creative: she is a woman of genius. And as for Sir Lucius, we can see him as well as hear him—gaunt, solemn, probably shabby, but a gentleman and a man of honor. He speaks literal truth when he says, "I am so poor that I can't afford to do a dirty action."

I have spoken of the "playboy" character in "The Rivals"—of the type that behaves in a certain way, that follows a certain course of action, just for the sport of the thing. That type does not appear solely in "The Rivals." Properly examined, Joseph Surface is a playboy. Not really a hypocrite, not even a fortune-hunter, he is out for humbugging people who are willing to be humbugged and doing it to admiration. We don't want to see Joseph exposed as we want to see Tartuffe exposed: privately we are on his side and we should like to see him hoodwink those two simpletons, his uncle and Sir Peter Teazle. Indeed it is hard to be convinced that any of Sheridan's characters are seriously committed to whatever action they are prompted to: the scandalmongers in "The School for Scandal" seem to have malice, but anyone who knows the world knows that compared with the malice in real clubs and drawing-rooms what goes on in Lady Sneerwell's is merely a battle of flowers.

There is another playboy in "The Critic." Puff is no more a literary pretender than Joseph Surface is a social hypocrite: he is in the advertising line and the literary line for the sport of the thing. "The School for Scandal" comes between "The Rivals" and "The Critic," but this last is related to "The Rivals" by its high spirits, its holiday mood, its verbalism. "The critic" anticipates Shaw's "Admirable Bashville" in its guying of blank-verse solemnities, and Max Beerbohm's "Savanarolla Browne" in its parody of the medley of characters and incidents that is the amateur's version of the historical drama. The verbalism that was in "The Rivals" is versified in "The Critic." One wonders how the wit who gave us "The Critic" could ever put his hand to "Pizarro"—all the high-falutin' senselessness displayed in the parodied "Spanish Armada" are in this essay in the heroical.

San Marco Museum, Florence

San Marco was as quiet on that day
In the deep shadow of its cedar tree
As an old shrine. Pale, yellow sunlight lay
Across the cloister garth, and one could see
Faintly within the shadow the dark stone
Where sandaled feet had worn with noiseless tread
A thousand paths and into silence gone.
Now strangers wandered through the convent, led
Like men in dreams to where on the dim-lit wall,
One sees at last from out that dimness grow
The Annunciation with the Virgin all
Mildness and grace, and Gabriel bowing low.
No prayers were chanted or no tapers here
Were lit but for the spirit's eye and ear.

SISTER MARIS STELLA.

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Seven Days' Survey

The Church.—The Holy Father received twenty-two newly ordained priests from Propaganda College, June 18, one Annamite, three Australians, six Chinese, one Dane, one Hollander, five Indians, one Japanese, one Jugoslav, one Lebanonese and two New Zealanders. * * * Archbishop Gerken of Santa Fe recently dedicated two churches for the Navajo Indians; a Navajo language school is in project for missionaries in the vast Navajo Reservation. A catechism in the Pima Indian language has recently been published by two Franciscan Fathers in Arizona. * * * In a letter read in the churches of his archdiocese before the Eucharistic Congress held at Edinburgh, June 23 to 25, Archbishop McDonald urged his flock to combat "first and foremost by prayer, which is our strongest weapon," the bitterness and hatred that had been aroused, "above all, by prayer for those very persons who are doing their best to injure us. We . . . should refrain absolutely from any sort of retaliation." * * * From June 30 to July 28, Monsignor Duane G. Hunt, Vicar General of the Diocese of Salt Lake, speaks on "Misunderstood Truths" over the Catholic Hour, which is broadcast each Sunday over the National Broadcasting network at 6 p. m., Eastern Daylight Saving Time. * * * Cardinal Marchetti-Salvaggianni, Vicar of Rome, recently administered Holy Communion to 900 inmates of the Roman prison. * * * Among the authors who agreed to sell their books personally to aid the completion of the buildings for the library of the Catholic Institute of Paris were the historians General Weygand and Georges Goyau, Minister of Justice Léon Berard, the critic André Bellessort and the novelists Henri Bordeaux and François Mauriac. * * * Trinity College of Hartford, Connecticut, recently conferred the honorary degree of Doctor of Laws on the Most Reverend Maurice F. McAuliffe, Bishop of Hartford. * * * The Knights of Columbus will conduct the following Summer Schools of Boy Leadership this year: July 8-17, at the University of Notre Dame; July 22-31, at the College of St. Thomas, St. Paul, Minnesota; August 5-14, at the Catholic Summer School of America, Cliff Haven, New York.

The Nation.—A tentative scale for new taxes was announced by congressional leaders and Treasury experts. Inheritance taxes proposed were, in main outlines, as follows: on net inheritances of less than $300,000, no tax; on $300,000 to $500,000, a tax of 4 percent; on $1,000,000 to $2,000,000 a tax of 20 percent; and on over $10,000,000, a tax of 75 percent. Gift tax rates would be three-fourths of the inheritance rates. Suggested corporation income taxes, to replace the present flat rate of 13¾ percent on corporation net incomes, range from 10 percent on net incomes below $2,000, and 15 percent on $100,000 to $300,000, up to 17½ percent on over $20,000,000. Individual surtaxes on incomes over $1,000,000, now taxed 58 percent, would range from 60 percent on $1,000,000 to $1,500,000, and 75 percent on $5,000,000 to $10,000,000, up to 80 percent on incomes over $10,000,000 annually. * * * Senator Wagner of New York and Representative Grosser of Ohio introduced new railroad pension bills designed to avoid the unconstitutionality adjudged by the Supreme Court against the previous Railroad Retirement Act. * * * Following an accusatory report by the Nye Senate Munitions Committee, bills were introduced "to prevent collusion in the making of contracts for the construction of naval vessels in private shipyards, to safeguard military secrets of the United States," and "to make public the activities of the shipbuilding lobby." * * * The League of Nations' annual review of world trade shows that the United States in 1934 for the first time passed Great Britain as the world's leading exporter, while the United States, dropping into third place in percentage of imports, was behind Germany for the first time since the war. * * * Some 1,000 transient farm hands who were aided by the government to migrate to Alaska and take up homesteads were writing bitter reports, read aloud in Congress by critics of the administration, that the pioneering was proving hard, with scant food and the prospect of great pains to wring a living from the soil and provide shelter and accustomed amenities.

The Wide World.—Europe still trembled from the shock of Britain's separate naval treaty with Germany. The French were definitely irreconcilable, and began to push efforts at naval construction in accord with existing treaties; Russia was said to be deeply interested; and in Rome the coolness of Signor Mussolini was unmistakable. No wholly satisfactory explanation of the British deed was available, but it looked as if the major purpose was to curtail the military superiority of Russia. * * * Italy was also seemingly as determined as ever to proceed against Ethiopia. The prevailing notion was that Mussolini would demand a mandate over this part of Africa, at the same time forcing Ethiopia's resignation from the League of Nations. Rumors concerning grave financial and social difficulties in Italy continued to circulate. * * * Professor Karl Barth, eminent Protestant theologian, was dismissed from academic office at Bonn. He had previously been suspended for having refused to take the oath of loyalty to Hitler without qualification. A rift between Richard Strauss, "musical director" of the New Germany, and the government was likewise reported. The libretto of his newest opera, "The Silent Woman" (début at Dresden, June 24), was written by Stefan Zweig, a Jew. * * * Hitlerite diplomacy staged a touring party for Count Mushakoji, Japanese Ambassador to Berlin. The Count appeared at gatherings in several large German cities, where his addresses were roundly applauded. Nazi papers were coated with honeyed remarks about Nippon. The object is to play up mutual

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antagonism to Russia. * * * Determined efforts to mitigate Croat opposition are reflected in the make-up of Jugoslavia's new coalition Cabinet, headed by conciliatory Milan Stoyadinovich. Success would moderate one of the grimmest minority quarrels in Central Europe. * * * News from Dublin indicated that President De Valera was drafting a "peace pact" with Great Britain, pledging that Ireland would never permit a foreign power to establish a base of operations in its territory and demanding in return abolition of the governor generalship.

* * * *

An "American Labor Policy."—In her annual report on the Department of Labor, Secretary Perkins attempts to formulate a labor policy for the federal government. "Labor policy in a democracy," the report states, "is not a program conceived by a government. It is a program of action which the people who earn their living as wage earners and those who employ them in a profit-making enterprise must work out together in a society which develops naturally out of the work that they do and the life that they lead." Miss Perkins suggests six items: "(1) The government ought to do everything in its power to establish minimum basic standards. . . . (2) The government ought to make such arrangements and use its influence to bring about arrangements which will make possible peaceful settlement of controversies and relieve labor of the necessity of resorting to strikes. . . . (3) The ideal of government should be, through legislation and through cooperation between employers and workers, to make every job the best that the human mind can devise. . . . (4) Government should encourage such organization and development of wage earners as will give status and stability to labor as a recognized important group of citizens having a contribution to make to economic and political thought and to the cultural life of the community. . . . (5) Government ought to arrange that labor play its part in the study and development of any economic policies for the future of the United States. . . . (6) The government should encourage mutuality between labor and employers in the improvement of production and in the development in both groups of a philosophy of self-government in the public interest. If labor's rights are defined by government, then certain obligations will of course be expected of wage earners, and it is for the public interest that those obligations should be defined by labor itself and that such discipline as is necessary should be self-imposed and not imposed from without."

Forty-hour Week.—Led by Italy and the United States, each of whose delegations of one labor, one employer and two government representatives voted solidly in the affirmative, the International Labor Organizations adopted at Geneva, June 22, a convention approving "the principle of the forty-hour week, applied in such manner that the standard of living is not reduced in consequence." Twenty-three governments, including Soviet Russia, voted for the convention, the opposition comprising employer delegates and the government representatives of Holland and Switzerland. Government delegates that abstained from voting included those of Great Britain, the British Dominions and Japan. The adoption of this convention is hailed as a great stride toward a world-wide reduction in working hours, although the forty-eight-hour week similarly adopted in Washington in 1919 never went into effect. Attempts to implement this convention at Geneva succeeded in only one industry—glass bottles—and even there the week was stretched to forty-two hours. Conventions for a forty-hour week in public works and the building trades failed to secure the necessary two-thirds majority; they were also refused a place on the agenda for 1936. Next year's conference will, however, consider conventions for the iron and steel and coal mining industries, as well as the question of world-wide paid vacations for workers. The forty-hour convention is not binding on members of the conference, but each nation has eighteen months in which to ratify the agreement in its own way or reject it. Regardless of the number of immediate ratifications, it is held that the establishment of an international standard for working hours strengthens the workers' demands for shorter hours everywhere. In the United States observers noted a trend toward the forty-hour week with pay and a half for overtime under the new NRA voluntary codes.

Father Coughlin's Position.—Writing in the July *Ecclesiastical Review,* the Reverend Edward V. Dargin, J. C. D., New York archdiocesan defender of the marriage bond, expressed the opinion that Father Coughlin was active in politics and that therefore he was guilty of violating existing canon law. Political activity was seen to consist in organization of the nation-wide League for Social Justice, in co-appearances with politicians in several large cities, and in the drift of certain public addresses. Dr. Dargin laid especial emphasis upon the fact that Father Coughlin had not bothered to secure permission to speak in New York, and insisted that a priest cannot have the same political freedom as a layman, being bound by canon law. He cited a ruling by the Third Plenary Council of Baltimore, and recent utterances by Pope Pius XI. In Detroit the *Michigan Catholic* denounced both the *Ecclesiastical Review* and Dr. Dargin, referring to Cardinal Hayes's canonist as "a hitherto unknown cleric from Croton Falls, N. Y." The editors insisted that if Father Coughlin had really violated canon law, the "more than 100 bishops" of the United States would surely have taken notice of the fact. They added further that "little literary gliders are trying to hitchhike on the giant airplane of Father Coughlin's popularity." Dr. Dargin pointed out in reply that he had written his article for a magazine edited for the clergy only, and that he would abstain from further comment.

Labor Action.—Union labor entered intense summer activity on the political front, in threats of strikes and in strikes. The Railway Labor Executives' Association, representing the twenty-one standard railroad unions, recommended at Washington "the immediate taking over of the railways of the United States by the federal gov-

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ernment and the creation of agencies within the federal government to manage them." This recommendation was made because of the "complete domination of the banking and financial interests" over the roads which the unions believe renders impossible an improvement in railway working conditions under private ownership. The Progressive Miners, powerful in Illinois, attacked the Guffey soft coal bill, which was being pushed to avert an industrial strike, as being a tool of the highly mechanized mines and of the United Mine Workers, the dominant coal workers' union which is pushing the bill. Meanwhile the conference of bituminous mine owners and workers was getting nowhere while the date set for the strike, June 30, approached. Miners still demanded a six-hour day and five-day week, time and a half for overtime, a readjustment of geographic wage differentials and increases in wages for certain categories, and the owners continued to press for extension of the present agreement. Before the Monarch Textile Mill in Union, South Carolina, the killing of two men in a riot emphasized that last year's immense strike did not settle conditions in the textile industry. The whole city of Tacoma was placed under the rule of the National Guard after severe rioting in the local lumber industry, and the longshoremen struck to show their dislike of martial law. A general strike was contemplated. David Dubinsky's powerful International Ladies Garment Workers' Union arranged a referendum on a strike to enforce clothing jobbers, who handle 50 percent of the business in New York, to deal only with such contractors as they designate ahead of time to the union. Without this provision genuine sweat-shop conditions are feared. William Green and Matthew Woll pledged "war to the finish" against Communists in the A. F. of L. This war was precipitated by the united front of the affiliated International Fur Workers' Union and the Fur Workers' Industrial Union of Communists.

Lindbergh-Carrel Discovery.—The Rockefeller Institute for Medical Research announced, June 21, that a "chamber of artificial life" had been developed by Colonel Charles A. Lindbergh and Dr. Alexis Carrel, Nobel prize winner and co-discoverer of the Carrel-Dakin solution, which is said to have saved thousands of lives during the World War. The report states that by means of an "artificial heart" and a man-made "bloodstream" scientists will now be able to keep alive and functioning for an indefinite length of time vital organs of men and animals, which have been removed from the body The issuance of this preliminary report led to considerable speculation as to the vast extent of its usefulness in medical science. The Lindbergh-Carrel report itself enumerates certain important uses of the technique they have developed. For the first time scientists may carry on experiments with important human organs which are kept alive and functioning long after the individual is dead. It will make possible the manufacture outside the body of the hormones of glands of internal secretion and the isolation of what is necessary for the growth and functional activity of those glands. It is expected to be invaluable for the study of organic and arterial diseases. Twenty-six experiments, mostly with the organs of cats and adult fowl, have indicated that these organs could be kept alive in the new artificial chamber for days. As has been noted before in these pages, it is Dr. Carrel's opinion that the "Lone Eagle" will be better known to posterity for his contributions to biological science than for his epoch-making Atlantic flight in the Spirit of St. Louis eight years ago.

* * * *

The Armament Race.—The "Armaments Year Book for 1935," issued by the League of Nations, which gives the best available "minimum figures for the world's military expenditure," shows that except for 1932, when the World Disarmament Conference began, there has been a yearly steady increase in the purchase of armaments by the principal powers since the war. In 1925, the total bill was in gold dollars $3,500,000,000; in 1934, it was $4,900,000,000. The figures for the approximate expenditures in 1930, 1932 and 1935 of the great powers were as follows (in millions of units): Britain (excluding expenditures for the dominions and the colonies), £95, £88 and £107; France (francs), 11,600, 12,022 and 10,623; Germany (marks), 681, 634 and (in 1934, the latest year for which figures are available) 894; Italy (lire), 4,960, 5,444 and 4,300; Japan (yen), 495, 455 and 1,021; Russia (rubles), 1,046, 1,279 and 6,500; and the United States, $704, $642 and $902. This year's edition of the armament book has over 1,000 pages and for the first time includes information on so-called "police" in the various mandated areas, on the anti-gas organizations in several countries, on preparatory military training for the young, and, where the information is available, on "informal" military training organizations.

Big United States Incomes.—On the day that the President made his proposals to Congress for new taxes, the Treasury Department released statistics on incomes in the higher brackets. In 1934, income tax returns showed that there were during the year preceding 1,085 persons with incomes of $100,000 to $150,000; 693 with $150,000 to $300,000; 139 with $300,000 to $500,000; 84 with $500,000 to $1,000,000; and 46 with more than $1,000,000. For the calendar year 1931 there were 1,634 persons with incomes of $100,000 to $150,000; 1,056 with $150,000 to $300,000; 268 with $300,000 to $500,000; 149 with $500,000 to $1,000,000; and 77 with more than $1,000,000. For the calendar year, 1928, there were 7,049 with incomes of $100,000 to $150,000; 5,678 with $150,000 to $300,000; 1,756 with $300,000 to $500,000; 983 with $500,000 to $1,000,000; and 511 with more than $1,000,000. In the following year, there were 513 in the latter category, and in 1930 there were 150. Of the 46 in the latest statistics with incomes of $1,000,000 or more a year, 29 had from $1,000,000 to $1,500,000; 6 from $1,500,000 to $2,000,000; 8 from $2,000,000 to $3,000,000; and 1 each from $3,000,000 to $4,000,000, and from $4,000,000 to $5,000,000, and $5,000,000 and over.

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The Screen

By GRENVILLE VERNON

Nell Gwyn

THE STORY of Nell Gwyn is a difficult one for satisfactory portrayal on the screen. The tale of the English orange girl's love for Charles II is of course legendary, and unless the screen is to eschew entirely stories of illicit loves, no matter how famous they may be, Mrs. Gwyn's was bound sooner or later to be filmed. There have been in history many worse women than Nell Gwyn; among them all the other lights o' love who surrounded the Merry Monarch. Nell was a child of her age and her environment, and it is probable that she really loved the King and was faithful to him; yet the age in which she lived and particularly the court into which she was introduced was one of the vilest in English history. And so whoever attempts to give a picture of it must steer a wary course if he is not to offend both the moral and the esthetic sense.

That Herbert Wilcox in this British picture has been entirely successful in this it would be too much to say, but it can be said that the incidents themselves have been deftly handled and with a minimum of offense. The prime trouble is in what is implicit rather than explicit. While opportunities for deliberate sensual effects have been pretty generally avoided, there is throughout the film no feeling that the authors or producers condemned the frailty of Mrs. Gwyn. We are supposed to sympathize with her completely in her love for the King, and there is nowhere a suggestion that her morals are in any way to be looked at askance. Moreover, Charles himself is made altogether a more sympathetic figure than he really was, for it is doubtful that England ever had a monarch more utterly lacking in morals, taste and stability of character than Charles II. Of course Henry VIII was a more utter scoundrel, for Charles was at least neither a murderer nor a hypocrite, but there is precious little to choose between the private lives of either.

The film itself is well above the average, and proves once more that England no longer needs to bow deferentially to Hollywood. The story is slight, having mainly to do with the rivalry between Mrs. Gwyn and the Duchess of Portsmouth. What are interesting are the incidents and the local color. Nell is portrayed by Anna Neagle, who gives a performance of rare vitality and bounce, and who proves herself a skilful dancer. Miss Neagle's portrait of the good-hearted, happy-go-lucky actress and ex-orange girl is one of the finest screen revelations of the year. King Charles is played by Sir Cedric Hardwicke, and is an admirable etching of the so-called Merry Monarch. Sir Cedric makes him almost impassive in manner and face, and thereby manages to bring out the sinister quality of the man, a quality which his actions in the film are far from emphasizing. Miles Mallison as Chiffinch and Esme Percy as Samuel Pepys are almost equally as good.

Of the individual scenes, the one where Nell mocks the Duchess of Portsmouth by appearing on the stage wearing a hat many times bigger than the enormous one worn by the Duchess, who is seated in a box, is especially amusing, while Charles's death-scene is a masterpiece of quiet acting on the part of Sir Cedric. The film too proved that the use of color is not necessary for the atmospheric evocation of a bygone age. (At the Rivoli Theatre.)

No More Ladies

THIS is another example of what screen adaptation only too often does to plays of charm and whimsicality. A. E. Thomas's "No More Ladies" is a light comedy, the success of which is dependent on the lines, the acting, and the character of the slangy dowager. It is a trifle which, done with distinction, is enjoyable and amusing. But, alas, the heavy hand of its "adaptation" by Donald Ogden Stewart and Horace Jackson has both muddled its values and destroyed its charm.

It has been made a "vehicle" for the far from distinguished art of Robert Montgomery and Joan Crawford, and Mr. Thomas's amusing dowager evaporates. "No More Ladies," if it is anything, is a play dealing with men and women of a certain degree of culture and intelligence. These men and women are lamentaly absent from the screen version, and the result is neither fish nor flesh, but only Robert Montgomery and Joan Crawford! Neither Mr. Montgomery's very theatric tricks nor Miss Crawford's equally obvious methods bring the play, for one moment, into a semblance of reality.

Whether or not the falsity of such adaptations is apparent to the movie audiences of the country, whether or not the monetary reward is large, the playwright may well complain. Mr. Thomas, for instance, is one of the most amusing and well-balanced personalities writing for the American theatre, and to have people who have never seen his original play associate him with such flimsy, surface sophistication as the screen play of "No More Ladies," must take all his courage and sense of humor to prevent his going out and shooting somebody! Fortunately of late the screen has shown greater care in its adaptations, and "No More Ladies" is perhaps only a slipback. But one thing is certain—if plays like Mr. Thomas's are to be brought to the screen the author ought to have some control over what they do to his work.

To those who saw the play, "No More Ladies," without the dowager as the pivotal character is like "Hamlet" without Hamlet, and not even the delirious joys vouchsafed by Mr. Montgomery and Miss Crawford in the screen version can quite atone for that! (At the Capitol Theatre.)

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Communications

MARTYRED MEXICO

South Manchester, Conn.

TO the Editor: In your issue of May 31 (which, by the way, is a very good issue) there is a review by James A. Griffin of "Blood-drenched Altars," by Francis Clement Kelley.

One does not expect, and is probably not entitled to get an unprejudiced article in a Catholic magazine. Your magazine would be quite worthless to me if it were not prejudiced by a definite conviction that the Catholic viewpoint is right. The stronger your convictions, and the more clearly you express them, the easier it is to correlate them with one's own and to form valuable opinions. I am buying "Blood-drenched Altars" on the strength of the review.

But there must be many non-Catholic thinkers like myself, who know quite a little about Mexico and Mexicans; who have enjoyed the country and like the people; and who loathe the cruelty, hypocrisy, mendacity, corruption and stupid insolence of the politicians now in power; who, nevertheless, are a long way from being convinced that the Church in Mexico has not been equally guilty with the politicians in producing a state of affairs that we all deplore.

Many of us would prefer to hold a different opinion, knowing, as we do, what grand work many individual priests have done in Mexico. Few of us, I suppose, are such fools as to think that the mistakes or even the crimes of some priests are a good ground for indictment of the Church as a whole. There is a natural and probably not too objectionable tendency, on the other hand, to assume that the gracious and self-sacrificing conduct of a number of representative Catholics is a very good reason indeed for doubting that Catholicism is the evil influence that its enemies pretend.

Could you not find space in your columns, and a well-informed, thoroughly representative Catholic writer, to review the condition in Mexico and explain, from a Catholic viewpoint, the difference between the Mexican revolt against Spain and her revolt against the Church? Was not the Spanish government, against which Mexico revolted, dominated by the Church?

Has the Church, as an organized religious influence, not been in continual political alliance with the exploiting interests—at any rate, until recent years? If it has not, very many of us, I believe, would be sincerely glad to know it.

To what extent, and on what grounds, does the Catholic Church of today repudiate the gross cruelties that, beyond any doubt whatever, were in the past inflicted on the Mexicans in the name of religion?

Did the Church, at the time, oppose those cruelties? Or did it attempt to justify them?

Most of us very well know that the people who are at present in power in Mexico are ruthless criminals, whose propaganda is not worth study except as a guide to the discovery of its underlying motive. What we want to know, and need to know, is—not that they are trying to exterminate the Church; we know that already—but, has the Church another remedy to offer than an appeal to political force or force of arms, and is it not a case of the pot calling the kettle black?

Why should our sympathies lie with the Catholic Church, as against the political gang in power in Mexico, and not rather with the suffering Mexicans as against both of them?

I believe that the writer of such an article or series of articles, as I suggest, who would bear in mind that mere vituperation is not argument, would find a large percentage of the public eager to study his exposition of the facts, and not at all eager to deny his findings.

I have found brevity, on such an important subject, very difficult. I hope I have achieved clarity.

TALBOT MUNDY.

FOR PARENTS

Cuyahoga Falls, Ohio.

TO the Editor: THE COMMONWEAL has received commendations of all varieties but I cannot remember any specific remarks concerning its helpfulness to parents of very young children. The most recent article of particular interest was the one on "Patrick Geddes." In the issue of March 15 the quotation from Bishop McAuliffe's Lenten pastoral emphasized a significant fact.

Beginning not long before the beginning of this present century parents came to rely more and more upon the school to educate their children. For every responsibility the school took upon itself, the home added another, and the school grew from its curriculum of three R's to its present curriculum of so-called "fads and frills." As the school grew, its teachers became increasingly aware of the necessity of education of "first the heart, next the hand and then the head." But seemingly all the world failed to realize "that in any nation in any age the home has inevitably the first duty and the first privilege in education."

If we have forgotten all the things our grandmothers used to know, if we have lost the art of story-telling, there are many books to help us relearn. If we would teach religion, through the heart, the hand and then the head, THE COMMONWEAL is there to help us with excellent book reviews and trustworthy advertisements of invaluable books. George N. Shuster's reviews of books for children will make your dollars want to travel. Maria Montessori's "The Mass Explained to Children" is a book no Catholic parent should miss. Different but just as desirable is "Six O'Clock Saints" (I could almost wish Sheed and Ward had published it as "Saints to Play With"—but the children will play about them anyway). Then there is "Having a Guardian Angel," "The Lord's Prayer," "When We Say, 'Our Father,'" "With Harp and Lute," "The Pink Book of Verse." And if your dollars haven't all disappeared, THE COMMONWEAL will lead you to others that my dollars have not as yet explored.

MADGE MEE MISNER.

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Books

Life's Simplicity

Time out of Mind, by Rachel Field. New York: The Macmillan Company. $2.50.

HERE are 462 pages packed with sensuous beauty, pungent and sometimes profound folk wisdom, and scattered over all like daisies in a meadow, hundreds of original and lovely metaphors. Also, for those who enjoy it, there is an interesting and almost believable romantic tale. Altogether it is a novel not to be lightly passed over in selecting a present for a friend—almost any friend—or when looking for a pleasant way to spend half a dozen leisure hours oneself.

On the pre-title page we read, "The heavens are the havens of the Lord, but the earth hath he given to the children of men" (Psalm cxv). And this expresses, pretty clearly, the theme and scheme for the book which is emphasized more and more urgently with every forward push given to Kate Fernald's story. The dependableness and the comfort of the good earth, and the wisdom of holding oneself to a strict harmony with it and its ultimate simplicities, is cried over and over, both by implication and in Kate's own utterances. Listen to her (her love days long behind her now) speaking of the memories that are to comprise the coming story: "So we walk backwards to meet the horizons we passed long ago. So we are reborn, and so we live and lean upon ourselves as the honeysuckle shoot climbs down its own stalk when there is nothing higher for it to lay hold on."

The story is as straightforward and simple as its naturalistic philosophy. Kate Fernald, aged ten, comes with her widowed mother, the newly engaged housekeeper, to Fortune's Folly, the estate of Major Fortune, heir to famous ship-builders and merchants on the Maine coast. Major Fortune has two motherless children, Nathaniel and Clarissa, very nearly Kate's own age. As Kate grows up in this household she is neither a servant nor an equal. From the very beginning, awareness of the indefiniteness of her position in the social scheme, both at home and abroad, troubles her natural serenity. But she is consoled for everything by her love, which is very nearly worship, of the boy Nat. "Rissa," his sister, Kate would love if Rissa were really lovable, one feels, for Kate is quick to love; but Rissa, though charming, never becomes a sympathetic character. The chief conflict in the action lies between Kate's and Rissa's rival loves for the weak but musically gifted boy, and later for the man. Woven tightly about this love story, wrapping it like a cocoon, is another story—that of the downfall of the Fortunes, as sailing ships give way to steam on the narrowing oceans, and the consequent decay of the old authentic, integrated, rural community life into a mere toadying to the growing summer population of "rusticators." But Kate Fernald's love-idyl holds the first place.

Given Miss Field's plan for this novel, and the philosophy she means, or allows, it to carry, she has done true and fine work. One does wish, however, that Kate had

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found almost any other famous love poem than the Song of Solomon with which to identify her own heart-longings. Taken merely as a poem of human passionate love, as Miss Field has Kate understand it, it is still not suitably Kate's! Nowhere, in the long narrative, has this sturdy heroine shown herself capable of such ecstasies. Loyalty is Kate's note, not passion. As long as Kate stays within her own character we will not quarrel with her creator for anything she does or says. We even watch her take Nat, now another woman's husband, as her lover, and listen without a shudder to her pronouncing that love in itself is "simple and easy and right." For a Kate Fernald might quite easily come to just such a naive and simple conclusion. We learn to respect and like Kate during the course of the story, and naturally we are sorry in the end to see her dissipating her very life away in the shallow marshes of her naturalistic and homespun philosophies. But we see how it happens. The Song of Solomon motive, on the contrary—and it plays too important a part in the plan of the book to be passed over by the critic—is something else; it is a failure both in taste and art, and unworthy of the otherwise roundly conceived and beautifully executed work that is Miss Field's big Maine novel.

ETHEL COOK ELIOT.

A Master Essayist

The Fool of Love: A Life of William Hazlitt, by Hesketh Pearson. New York: Harper and Brothers. $3.50.

MR. PEARSON writes well; he is quick to avail himself of drama, of humor, of character portrayal, of human passion. He is never rhetorical, never too-consciously clever, too obviously amused, too patently condescending. He keeps his hero at the centre of focus, and if, in order to exalt him, he is less than charitable to the memory of Wordsworth and Coleridge and Lamb, the reputation of none is, after all, likely to change because of these *obiter dicta.*

Perhaps, as a biographer, Mr. Pearson would have found incidents in the lives of such men as Hunt, or Byron, or Shelley, more apt for his pen; Scott's sturdy independence, Lamb's charm, the wisdom of Keats—these might have challenged the talents of Mr. Pearson. But "The Fool of Love" in scope and in tone is unjust to Hazlitt and unworthy of its author. Mr. Pearson is best when describing scenes of low life: his hero as Sally Shepherd's butt, as the obliging corespondent for the first Mrs. Hazlitt, as the frequenter of brothels, as the impotent lover of the serving wench, Sarah Walker. In fact, the greater part of the book is devoted to transcriptions from, and running comments on, the *Liber Amoris,* nor is the author's zeal content with the chastened version printed in the Centenary Edition of P. P. Howe. If Sarah really were a Desdemona, utterly innocent, utterly loyal, utterly loving, and if Hazlitt really were an Othello, heroic in his love as in his jealousy, sublime in the awful horror of this blindness, and a poet in utterance, there might be more than an excuse for revamping

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what is, as a matter of fact, a vulgar case-history, dull except to the psychologist.

Statements, to be sure, remind us that beyond amorous adventure Hazlitt knew interesting people in the literary world, that he was obstinate and unyielding in opinion and fearless in expressing the most unpopular ideas, and that he was unlovable as a person. We are reminded that Hazlitt wrote essays. Mr. Pearson's literary criticism creeps out furtively now and again in a few judicious remarks: of "My First Acquaintance with Poets" he says it is "an essay that would be the best in the English language if there were no others from the same pen"; two essays are "incomparable"; "On the Fear of Death" is "one of his greatest essays"; "A Farewell to Essay Writing," "except for a few of his own productions, has 'no fellow in the firmament' of English prose." Although all this is not especially illuminating, it is as illuminating of Hazlitt's prose as "The Fool of Love" is illuminating of Hazlitt's genius and his life and character.

CORTLANDT VAN WINKLE.

Novelized Rationalism

King of the Jews, by Mary Borden. Boston: Little, Brown and Company. $2.50.

HERE, novelized, is the mad nonsense of rationalism, more dangerous, far less frank, than textbook rationalism. Loisy, Harnack *et al* inspire these pages and power in the bibliography. It's an old cadaver we must dissect.

The author complains of contradictory Scripture accounts, but does not scruple to suppress evidence, mutilate texts and contradict herself. Saul figures prominently but his speeches bear no resemblance to the torrential eloquence of his Epistles. Neither Christ's Mother nor her other (*sic*) children believe in Him till long after the Resurrection. The minds of Magdalen, Peter and the two apostles of Emmaus are subtly prepared to see the risen Christ. The author doesn't say they suffer hallucinations but she pictures them so. The Ascension occurs before (and, of course, because of) a maudlin, hysterical crowd. The Holy Ghost descends at Pentecost upon shuddering and howling men and women writhing convulsively on a floor. Rome is lambasted for calling its Church after Peter and organizing its religion on the Jewish model even to infallible Pontiff and traffic in sins. Rome, to whom "natural facts of conception and birth were going to seem hideous," declared Him man and God, born of woman, not of man, conceived, not according to "the filthy ways of the flesh," "but only by the Holy Ghost," "one of three Gods." Jesus is "a man who lived in two worlds and united those worlds in himself," a man (speaking now apparently unequivocally) who raised Jairus's daughter to life. Surely, this concretizes Christianity's abstract statement: one Person, two natures!

Reasonable people will prefer the Gospel story interpreted by the historic Church, whose existence is explainable only by the fact of the Resurrection, to the unbridled imagination of Mary Borden and the chameleonic theories of ephemeral rationalists.

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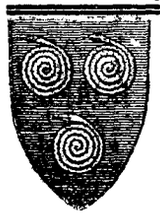
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Briefer Mention

The Citizen and His Government, by John A. Lapp and Robert B. Weaver. New York: Silver, Burdett and Company. $1.80.

THE AUTHORS of "The Citizen and His Government" have met the extraordinary difficulties of writing an introductory text on government with a large measure of success. The functional mechanics of American government is clearly and interestingly described, and the method by which the citizen is supposed to make himself felt in the system. Although the book can hardly delve very deeply nor dangerously into the present purposes of our political forms nor into the current controversies over the relationship between politics and economics, it by no means gives the students a completely naive, perfectionist point of view. It meets with good balance the problem of developing citizens active in our democratic process and is still aware that criticisms might be leveled against it. In making students government-conscious it tends to make too exclusive a distinction between purely individual activity and government, the means by which people cooperate to "do those things which they cannot, acting separately, do for themselves or cannot do conveniently." The place for a vital, hierarchical order is not made intelligible, only about three pages indicating the importance of cooperative groups other than the constitutional government.

The Popular Practice of Fraud, by T. Swann Harding. New York: Longmans, Green and Company. $2.50.

THIS is a longish book, 376 pages, which painstakingly, and sometimes indignantly, documents the charge that much advertising is misleading by implications when it is not downright lying. One instance is described by the author as "a hodgepodge of nutritional and physiologic chicanery, falsities, vagaries, juggled and distorted facts, misrepresentations, and claptrap claims." For the general reader a serious difficulty with the brief is that it is not brief enough; reading the book amounts to a kind of masochism more painful than using a tooth paste which has been described in hyperbole in paid advertisements. The laudable purpose of the book thereby loses some of the popular crusading value it should have; but for persons equipped to do something about the situation, it provides strong support for the Tugwell-Copeland bill for the prevention of misleading advertising.

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